

# JESUS AND THE FULFILLMENT OF OT PROMISE

## PART 2

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### 1. ACTS 13:13-52: PAUL AT PISIDIAN ANTIOCH

- vv. 16-41 the synagogue sermon (addressed to Jews and God-fearers)
- vv. 44-52 the varying response among Jews and Gentiles, and Paul's OT-based explanation

### 2. HOW DOES MATTHEW'S GOSPEL PRESENT THESE THEMES?

(a) *Son of God in Matthew:*

Collins, *Genesis 1-4*, 24, n. 42: Jesus as God's "Son" in Matthew: 2:15 (citing Hosea 11:1); 3:17; 4:3, 6; 8:29; 11:27; 14:33; 16:16; 17:5; 24:36; 26:63; 27:43, 54; 28:19. In some of these passages he is clearly the ontological "Son" (as in 28:19); in others, he is the redemptive-historical "son" (as Israel, Exod 4:23; Hos 11:1; as the king, 2 Sam 7:14; Psalm 2:7, 12). It lies with the reader to discern which is in view in 3:17.

2:15	and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I called <i>my son</i> [τὸν υἱόν μου]."
3:17	and behold, a voice from heaven said, "This is <i>my beloved Son</i> [ὁ υἱός μου ὁ ἀγαπητός], with whom I am well pleased."
4:3, 6	And the tempter came and said to him, "If you are <i>the Son of God</i> , command these stones to become loaves of bread." ... and said to him, "If you are <i>the Son of God</i> , throw yourself down, for it is written, " 'He will command his angels concerning you,' and " 'On their hands they will bear you up, lest you strike your foot against a stone.' "
5:9, 45	"Blessed are the peacemakers, for they shall be called <i>sons of God</i> [υἱοὶ θεοῦ]. ... so that you may be <i>sons of your Father who is in heaven</i> [υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς]. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.
8:29	And behold, they cried out, "What have you to do with us, <i>O Son of God</i> [υἱὲ τοῦ θεοῦ]? Have you come here to torment us before the time?"
11:27	All things have been handed over to me by my Father, and no one knows <i>the Son</i> except the Father, and no one knows the Father except <i>the Son</i> and anyone to whom the Son chooses to reveal him.
14:33	And those in the boat worshiped him, saying, "Truly you are <i>the Son of God</i> ."
16:16	Simon Peter replied, "You are <i>the Christ, the Son of the living God</i> [ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος]."
17:5	He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is <i>my beloved Son</i> [ὁ υἱός μου ὁ ἀγαπητός], with whom I am well pleased; listen to him."
24:36	"But concerning that day and hour no one knows, not even the angels of heaven, nor <i>the Son</i> , but the Father only.

26:63	But Jesus remained silent. And the high priest said to him, “I adjure you by the living God, tell us if you are <i>the Christ, the Son of God</i> [ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ].”
27:40, 43, 54	and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are <i>the Son of God</i> , come down from the cross.” ... He trusts in God; let God deliver him now, if he desires him. For he said, ‘I am <i>the Son of God.</i> ’” ... When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was <i>the Son of God!</i> ”
28:19	Go therefore and make disciples of all nations, baptizing them in the name of the Father and of <i>the Son</i> and of the Holy Spirit,

(b) *Matthew and fulfillment*

The Greek verb πληρῶω means “to make full, fulfill”; when one “fulfills a word,” one brings it to full expression – e.g., to fulfill *a command* is to carry it out fully; to fulfill *a promise* is to carry out fully what was promised; to fulfill *a pattern* is to express that pattern fully.

Matthew’s Gospel uses this term in a variety of ways, and all are typically translated “fulfill.” The table below lists the cases; we will look at a selection of them

1:22, 23	All this took place to <i>fulfill</i> what the Lord had spoken by the prophet: “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us).
2:15	and remained there until the death of Herod. This was to <i>fulfill</i> what the Lord had spoken by the prophet, “Out of Egypt I called my son.”
2:17, 18	Then was <i>fulfilled</i> what was spoken by the prophet Jeremiah: “A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more.”
2:23	And he went and lived in a city called Nazareth, that what was spoken by the prophets might be <i>fulfilled</i> : “He shall be called a Nazarene.”
3:15	But Jesus answered him, “Let it be so now, for thus it is fitting for us to <i>fulfill</i> all righteousness.” Then he consented.
4:14-16	so that what was spoken by the prophet Isaiah might be <i>fulfilled</i> : “The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles—the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.”
5:17	“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to <i>fulfill</i> them.
8:17	This was to <i>fulfill</i> what was spoken by the prophet Isaiah: “He took our illnesses and bore our diseases.”

12:17-21	This was to <i>fulfill</i> what was spoken by the prophet Isaiah: “Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; and in his name the Gentiles will hope.”
13:35	This was to <i>fulfill</i> what was spoken by the prophet: “I will open my mouth in parables; I will utter what has been hidden since the foundation of the world.”
21:4, 5	This took place to <i>fulfill</i> what was spoken by the prophet, saying, “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a beast of burden.’ ”
26:54	But how then should the Scriptures be <i>fulfilled</i> , that it must be so?”
26:56	But all this has taken place that the Scriptures of the prophets might be <i>fulfilled</i> . Then all the disciples left him and fled.
27:9, 10	Then was <i>fulfilled</i> what had been spoken by the prophet Jeremiah, saying, “And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter’s field, as the Lord directed me.”

(c) *Matthew and the Gentiles*

Matthew, the most “Jewish” of the Gospels, has a lively awareness of what time it is in the story (the time after the resurrection is different from before), and what that means for the mission of the people of God.

4:15	The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the <i>Gentiles</i>
5:47	And if you greet only your brothers, what more are you doing than others? Do not even the <i>Gentiles</i> do the same?
6:7	And when you pray, do not heap up empty phrases as the <i>Gentiles</i> do, for they think that they will be heard for their many words.
6:32	For the <i>Gentiles</i> seek after all these things, and your heavenly Father knows that you need them all.
10:5, 18	These twelve Jesus sent out, instructing them, “Go nowhere among the <i>Gentiles</i> and enter no town of the Samaritans, ... and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles.
12:18, 21	Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the <i>Gentiles</i> . ... and in his name the <i>Gentiles</i> will hope.
18:17	If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a <i>Gentile</i> and a tax collector.
20:19	and deliver him over to the <i>Gentiles</i> to be mocked and flogged and crucified, and he will be raised on the third day.

20:25	But Jesus called them to him and said, “You know that the rulers of the <i>Gentiles</i> lord it over them, and their great ones exercise authority over them. ...”
21:43	Therefore I tell you, the kingdom of God will be taken away from you and given to a <i>people</i> producing its fruits.
24:9, 14	Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake. ... And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all <i>nations</i> , and then the end will come.
25:32	Before him will be gathered all the <i>nations</i> , and he will separate people one from another as a shepherd separates the sheep from the goats.
28:18-20	And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all <i>nations</i> , baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”